

THE  
BLACK BOOK  
OF  
CONSCIENCE.  
OR,  
Gods High Court of Iustice  
in the SOUL.

Wherein, the Truth and Sincerity, the  
Deceit and Hypocrisie of every mans  
Heart and Ways, is judged and discovered  
by their consciences.

Very seasonable for these Times, wherein  
wicked men, under pretence of Liberty  
of Conscience take liberty to  
sin and Blaspheme.

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*The 22th. Edition. By Andrew Iones.*

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*The heart is deceitful above all things, and desperately  
wicked, who can know it? I the Lord search the heart,  
I try the reins, even to give every man according to his  
ways, and according to the fruit of his doing, Ier. 17. 9.*

*Unto the pure, all things are pure, but to them that  
are defiled and unbelieving, is nothing pure; but even  
the r Mind and Conscience is defiled, Tit. 1. 15.*

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Take heed to your selves what conscience ye have  
For conscience will damn, and conscience will save

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London, Printed for *Eliz. Andrews*, at the White-  
Lyon near Pye-Corner. 1 6 6 3





# The Black Book of CONSCIENCE.

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Revel. 20. 12.

And I saw the dead small and great, stand before God; and the Books were opened: And another Book was opened, which is the Book of Life; and the dead were judged of those things which were written in the Books, according to their works.

**A**s there are several books of God, which he hath written for the good of all the children of men; so there are two special books, by which the Lord will proceed in judgement against all the sons and daughters of men. The books which God hath given to the children of men for their use and comfort of salvation, are these: First, and chiefly, the books of the Old and New Testament: wherein Jesus Christ in all his Offices, King, Priest, and Prophet, for us to rule and guide us by his spirit in our hearts, is made known and declared unto us. And therein likewise is set

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dotho how ebery one of us ought to liue, and  
demean himself in this present world; with  
beral fearful Examples of Gods heaby iudg-  
ments against wicked and notozious sinners  
in doctoring the old world for their sins and  
wickedness, as you may see in the sixth of Ge-  
nesis. So likewise in destroying Sodom & Go-  
morrah by fire from Heaben, Gen. 19. 24, 25.  
And the Lord rained upon Sodom and Gomo-  
rah Fire and Brimstone, and overthrew the  
Cities, and all their inhabitants. With sund-  
er fearful examples of Gods heaby wrath  
and indignation, both against sin and sinners  
in general & particular: All which, as St. Ju-  
saith in his Epistle, are set forth for our ex-  
amples, suffering the vengeance of the eternall  
fire. Not for our examples, that we should  
as they did; but that we should be afraid to  
as they did, to commit such sins, lest the Lo-  
lay upon us such, or more heabier weights  
wrath and vengeance.

So likewise in the book of the Scripture,  
set forth the blessed and happy estate and con-  
dition of all the godly, both in this life, & in the  
life to come, as you may see, Psa. 1. and 15. and  
91. The godly man shall be delivered from the  
snare of the Fowler, and from the noisome Pe-  
silence. And because he hath made the Lord  
his refuge, there shall no evil befall him: So

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shall give his Angels charge over him, for to keep him in all his ways, v. 30, 21. & he says that are prepared for the godly, and the eternal punishments that are appointed for the wicked, are here likewise set forth in the Book of the Scripture, as you may see, Mat. 15. 34, 41. To ye godly, Come ye blessed of my Father (saith Christ) inherit the Kingdom prepared for you, from the beginning of the world, But to the ungodly, Depart from me ye cursed into everlasting fire, prepared for the devil & his Angels. Another great book of God is the book of the creature, containing those mighty works both of the Creation and Providence: to wherein the Almighty Power, and Goodness of God are so plainly written, that he that runs may read and see it: for as the Apostle saith, Rom. 1. The invisible things of him from the creation of the world are clearly seen, being understood, saith the Apostle, by the things that are made, even his eternal power & Godhead, so that they are without excuse. Who, but an Almighty God could out of nothing create all things: and being created, rule and govern all things: As David saith, It is nothing but the Almighty Power and Providence of God that bears up the earth, and upholds the foundation thereof. And this Book even the very heavens, who know not God in his word, who

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neber heard of Iesus Chrift or Salvation, are acquainted with: they (I say) by seeing and reading the mighty works of God in þ world, do confesse and say, Verily their is God; and none but a God could create these glorious creatures, the Sun, Moon, and Stars.

So likewise there are two special Books, by which God will judge all the sons and daughters of men at the last. And these are, first, the book of his remembrance written by himself; to wherein the liues of all men, yea, their very thoughts are recorded, as David saith, Psa 94: 11. The Lord knoweth the thoughts of men that they are vanity. And Psa. 129: 1, 2, 3, 4. saith David, O Lord thou hast searched me, and known me; thou knowest my down-sitting, and my uprising, thou understandest my thoughts afar off. Thou compasserth my path and my lying down, and art acquainted with all my ways. There is not a word in my mouth, but thou O Lord knowest it altogether. And although the heart of man, as Jeremiah saith, Jer. 17: 9, 10, is deceitful aboue all things: yet God hath exactly known ebery turning & corner thereof: I the Lord know the heart, (saith he) I try the reins. There is nothing can be hid from his eternal all-seeing eye.

And then secondly, there is the book of conscience, in which is exactly written all our actions

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ons, thoughts, words, and deeds; and according to this book of conscience, and what is therein written, will the Lord proceed in judgment: and every mans conscience shall be his own Judge. Saith God, what hast thou done? How hast thou lived in the world? Why thus and thus have I lived, (saith Conscience.) Conscience will then speak the truth, and nothing but the truth. O Lord (saith a wicked mans conscience) I have dishonoured thy name, I have abused thy grace and mercy, in turning it into wantonness. I have abused thy creatures, by wastful and riotous spending, to please and satisfie my lust, saith the Prodigal mans conscience. And by champing and wantonness, by gaming and dicing away precious time, saith the lascivious and holuptuous mans conscience. Thou gavest me times and seasons of grace & mercy, and many precious opportunities, and soul-advantages, whereby I might have wrought out my own salvation with fear and trembling, and as Peter saith, I might have made my calling and election sure to mine own soul, but instead of working out my own salvation with fear and trembling, & in making my calling and election sure, I have wrought out my own damnation, without either fear or wit, and made my self sure of eternal and everlasting wrath and condemnation, saith

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saith méer mozal , fozmál and pzophane chzistians consciences. Ah Lord (saith the dissembling Hypocrites conscience) I habe been but an outside Chzistian; I habe gone to Church but onely as dogs do, for fashion sake, and to be looked upon, & esteémed among my neighbours. I habe made a shew indeed and pzetence of Religion and holiness , but it hath been but a méer shew; I habe altogether denied the power and pzactice of it in my life and conbersation, as it is, Tit. 1. 16. They profess that they know God, but in works they deny him, being abominable, and disobedient, and to every good Work reprobate. And why se? because as he saith in the 15 vers. Their minds and consciences are defiled. Ah , my conscience told me several times, that I was but an Hypocrite, a méer painted Sepulchze, fair without, but foul within: O but I would not hear conscience then, but slighted and neglected him: Ah, but now my conscience makes me hear him whether I will or no. Therefore Lord do with me what thou pleasest; true and righteous art thou in all thy dealings towards me, be they never so harsh, they are but þ just reward of mine iniquities. And saith the covetous mans conscience, and the griping, cruel, extorting Miserer consciences, (Lord) I confess I habe been a covetous wretch, but I habe not coveted after  
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heaven; it hath been my whole trade and business to cozen and cheat others, and to gripe and grind the faces of the poor, and all that I could to undo others: But alas for me, what have I done? I have quite and clean undone my own soul, & that to all eternity: I have been very cruel and unmerciful to others; I would not forgive my poor brethren in the least. O Lord I deserve no mercy at thy hands, the hottest place will be too cold for me.

What have you done with all your wealth, (saith God to rich men) all those great estates, and possessions which I lent to you, or rather intrusted you with as stewards? How have you improved them? what of them have you laid out or lent to me again, in relieving my poor members? What good have you gotten to your own souls by them? Have you laid up any thing in store for eternal life? O no (saith conscience) I have not; Lord I have not: But this I have done; I have treasured up wrath against the day of wrath. My gold and silver is rusted, my riches are corrupted, & my rich garments moth-eaten, as S. James saith in his 5. ch. 12, 13, 14. v. My gold and silver is cankered, and the rust of them is now a witness against me to condemn me, & eats my flesh as if it were fire. And now also behold hire of plabozers which have reaped down my field, which I kept back by fraud cryeth,

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cryeth, and the crys of them which have reaped are entred into the ears of the Lord of Sabbath: I have liued in pleasure on the earth, and been wanton, and I have nourished my heart as in a day of slaughter. I told you (saith conscience) that for all your pleasures, and for all your riches, and for all your greatness and delights, you must come to judgement, & giue an account to God of all your actions, and for all your wealth: and how, and which way you spent ebery penny that he lent you: Did I not tell you saith conscience? True it is, my conscience told me; but I slighted conscience as a thing of no value or account. Ah miserable man that I was, to slight this voice of conscience! too unto me, my punishment is less then mine iniquities deserbe. Thus and thus will mens consciences deal with them befoze the Lord.

When as Peter denied his Lord & Master, his conscience let him alone once, yea, thwice, but the third time the Cock crew, and Peters heart smote him for what he had done; and he went forth and wept bitterly. Peter did not go about to stop y<sup>e</sup> mouth of his conscience, as Judas did, & so hanged himself: no, Peter he closed with the voice of his conscience, and so by his true & unfeigned repentance obtained mercy.

So likewise David when the Prophet Nathan in (2 Sam. 12. 13.) had by the Parable of the  
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How-lamb sheweth David the evil of his sins, presently David was convinced in his conscience of the horridness of his sins? and David said unto Nathan, I have sinned against the Lord. Have mercy upon me (saith David, Psalm. 51. the Psalm of his Repentance) according to thy loving kindness: According to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleans me from my sin. For I acknowledge my transgressions, and my sin is before me. Against thee, even thee onely have I sinned, and done this evil in thy sight. David had a very tender conscience; for when he did cut off Sauls skirt, his heart smote him, his conscience accused him, as you may see, 5 Sam. 24. 5. ¶, but how many wicked men are there now, whose consciences tell them over and over, again and again of their sins, & yet for all that, they stop their ears against conscience. How many times doth the beastly Drunkards conscience, the prophane Swearers, & Sabbath-breakers consciences tell them of their sins? and yet notwithstanding for all the checks of conscience, they will go on in their sins, and fill up the measures of their iniquities, and so makes conscience to fill up his black scroll of indictments against them, whereby they are everlastingly condemned: ¶

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if men would but be convinced in their consciences of the evil of their ways, when their conscience tells them of it, how many thousands might be brought home by repentance to life eternal, who now run head-long to the Pit of destruction? I am perswaded, that many who cozen and cheat by undermining and over-selling, using false and light weights and measures, cannot chuse but meet with many checks from their consciences, and that men would be convinced of this great evil.

Hear this, O ye that swallow up the needy by false weights and measures: be convinced in thy conscience! Make Conscience thy friend now by forsaking thy evil Practices, lest Conscience prove thy foe to torment thee forever. But men now a days, instead of being convinced of their consciences of the evil of their ways, are not ashamed to commit all manner of abominations, & that with greediness; and then lay all the blame upon their consciences: and why so? It was my conscience, say they, As many of our cursed Diabolical Ranters, Quakers, and notorious wicked Libertines in these our days, have laid all their impieties and horrid blasphemies, upon their consciences. Ask them but for reason why they deny Christ and the Scripture, and cast off Ordinance, and the Ministry of Christ, and live as they list, and refuse



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refuse subjection to Magistrates, and in their actions become worse then beasts: Why, they do hold such damnable and debillish Opinions both against God and Christ; yea, against humanity it self: Ask them the reason of these things, and what do they say? It is from the Light within us; it is the liberty of our consciences; and have not we fought for liberty of Conscience? Ah cursed wretches, the Light within you is darkness! Is this the liberty of thy conscience; No, no, this is the liberty of thy lusts, and the delusions of the Devil: thou hast seared thy conscience with a hot Iron; but yet at last, thy conscience, though thou hast defiled it never so much, will put the saddle upon the right horse, and charge thee home with all the blame. Is liberty of conscience a liberty to sin? No, God forbid; Shall we sin (saith S. Paul, Rom. 6. 1.) that grace may abound? No, God forbid. I dare not (saith a gracious heart) my conscience tells me I must not. How shall I (saith Joseph, Gen. 39. 9.) do this great wickedness and sin against God? The grace of God (saith the Apostle, Tit. 2. 11.) that brings salvation, teacheth men to deny ungodliness and worldly lust, and to live soberly, righteously and godly in this present world: And not to live as we list, which is a sign of no grace at all.

A truly tender conscience will be very tender

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der of committing sin, and will have a circum-  
spect care over himself how he walks, and how  
he lives, that so the name of God and of Christ  
be not blasphemed: but in these last and worst  
of times, wherein men, as S. Paul saith, make  
shipwrack of faith and a good conscience, men  
have not minded this at all, but have taken a  
full liberty to commit all manner of sins. And  
I pray God that this sin be not charged upon  
those, who instead of restraining men from sin,  
& punishing them for sin, have tolerated them  
to sin, if not countenanced them to sin. But let  
men take heed how they sin, because grace a-  
bounds. For saith the Apostle, Heb. 10. 26, 27.  
If we sin wilfully after that we have received  
the knowledge of the truth, there remaineth  
no more sacrifice for sin, but a certain fearful  
looking for of judgement and fiery indignati-  
on from the Lord. For the wrath of God  
(Rom. 1. 18.) is revealed from heaven against  
all ungodliness, and unrighteousness of men,  
who hold the truth of God in unrighteous-  
ness. Read these two texts, and tremble all ye  
that take liberty to sin, because the grace of  
God hath abounded. How will ye be able to  
look either God or conscience in the face? cer-  
tainly you will be never able to do it, unless  
you repent: for if men will sin willingly, not-  
withstanding all their checks of conscience,  
their

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their conscience will condemn them irresistably before the Lord. For certain it is, there is a conscience in every man, that sees & obserbes, and takes notice of all his ways, and will keep a iust account of them; and so be a witness either for, or against the soul, at the day of Iudgement. What was it that made the Apostles so joyful in all their trouble and persecutions? was it not the witness of their consciences? see 2 Cor. 1. 12. Our rejoycing is this (saith St. Paul) the testimony of our conscience. What was it made Paul & Silas sing in prison for joy? was it not that their consciences told them they were happy & blessed men, notwithstanding all their sufferings and reproaches?

Now what conscience is, I shall briefly shew you, and so conclude: Conscience is a thing with which God endued the soul of man by creation, and is for our comfort, if we live well as we ought to do; but will be a dreadful terror to all those that live and dye in their sins. For this conscience was in Adam before his fall: though not as a condemner till his fall: for where there is no sin, what needeth an accuser? So long as Adam kept the commands of God, there was no cause for conscience to condemn him: but as soon as eber Adam transgressed, his conscience flew in his face, which made him fly from the face of God, as you may see, Gen. 3. 7, 8.

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The eyes of them both were opened: their conscience accused, and they hid themselves. And this conscience is onely in men and women: for brut beasts wanting reason, are not capable of conscience, and the beasts when they dy, there is an end of them: but it is not so with man, for conscience in man followeth the man further then the grave: for if men might bury their consciences with them in their Graves, they might be happy, notwithstanding all their abuses of conscience: for men oftentimes against all reason, equity or conscience, doth worse then the worst of beasts. And this conscience keepeth his Court in the heart, and there sits upon the life or death of the soul; and according as he finds every mans work, so doth he pass sentence of condemnation or absolution; for there is no bribing of conscience, conscience will speak the truth of every mans ways before the Lord, be they good, or be they evil. If our hearts condemn us (saith S. John, 1 Joh. 2. 10.) God is greater then our heart, & is our conscience.

And God hath given this power to conscience, because men should have no plea of excuse before the Lord. It was not Pilates washing of his hands, & saying, I am guiltless of the blood of this just man, that could wash away the guilt of Christs blood from his conscience: Pilates Conscience told him that Christ was a just man,

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man, and that he saw no cause of death in him at all, Luk. 23. 23. and yet cursed Pilate contrary to the light of his own conscience, delibered the Lord of life into the hands of bloody men to be crucified, and so brought the guilt of his blood upon his own soul.

He that will not endure conscience to reprove him for his sins, certainly he loves to go to hell without controul: and he that will not endure Conscience to tell him of his sins here, shall whether he will or no, suffer sufficient torment for his sins hereafter: For an evil Conscience is a hell to the soul here, and shall be the hell of hells hereafter.

Now then, if there be such a thing in man as conscience, and that his conscience shall either justifie or condemn him; then let every man take heed how he orders his conversation in the world: do not give leave to your selves to think, say, or do any thing, but what you are willing to own before the Lord at the last day. Therefore let every one of us so think, and so speak, and so do, that we may not have a conscience to condemn us: But let us so live as those that expect to have conscience witness for them before the Lord, that with godly sincerity they have had their conversation in this world. But what multitudes are there in the world, that live as if there were no conscience at all; nei-

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ther God nor Devil, nor Heaven nor Hell: Whose God is their belly, and whose end is destruction, (as S. Paul saith, Phil. 3. 19.) who declare their sin as Sodom, and hide it not: Wo unto them (saith the Lord) they have rewarded evil to themselves, Isa. 3. 9. this may be said of thousands among us, whose countenance testifie against them; their wanton carriages, painted faces, naked breasts, powdered locks, and other antick fashions, testifie against thousands both of men and women, & they do little mind this great truth; that conscience can, and will declare all their doings to God. Proud Hamans, drunken Nabals, and whozing Jesabels declare their sin as Sodom, & hide it not; and as for Conscience they turn him off: But let these miserable wretches know this, as the prophet saith, Wo unto them who have rewarded evil unto themselves. They have made a long black bloody bill for conscience to open against them at the last day of the term of their lives, as soon as ever their souls are departed from their bodies, sentence shall be passed against them according to the light and testimony of their own consciences.

Seeing then Conscience will give testimony of every ones ways, let us not slight Conscience, let us not stop the mouth of Conscience, for Conscience can and will speak, and to

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us what we are. Many there are that go about to stop the mouth of conscience, when Conscience deals plainly with them, and tels them of their sins, Oh they cannot endure to hear of that : but remember the miserable end of Judas, what said Judas his conscience to him? Thou hast betrayed thy Lord and Master for a little Silber; Ah covetous wretch ! But could Judas his Silber stop the mouth of his conscience ? No, Judas his conscience so terrifies him, that he flung in the money again, and so went and hanged himself.

So likewise remember the fearful estate of Spira, and many others, whose consciences made them to possess the wrath of God here on earth. A wounded spirit (saith Solomon, Prov. 8. 14.) who can bear ? a tormenting and condemning Conscience who can endure ? There is no resisting of conscience, it is Gods Vicegerent in the soul. When conscience speaks threating language to many for such and such sins, they seek to turn conscience out of doore: but because they cannot possibly do this, they strive to stop his mouth by running wilfully into sin; like men that desperately gibe up their souls to the devil, and so make shipwreck of faith, conscience, soul, and all for ever: and then follows (as we have seen by woful experience) self-stabbing, self-hanging, drowning, or poisoning,



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or some such like accursed ends. Wh consider this, all ye that forget God, and make no conscience of your ways, you undermine your own saluation. Many men deal with conscience as Felix did with Paul, Acts 24. 25. they will hear conscience, so long as it speaks good; but when conscience tells them the wotolty of their sins, their darling sins, then they have enough of conscience, and so puts him off till they be better at leasure.

When there was no King in Israel, ebery man did what was good in his own eyes; so where there is no conscience alive in the soul, men liues as they list: but yet for all this conscience will speak home at last. If thou art a drunkard, or an adulterer, or an unjust dealer; or whatsoeber sin it is thou art guilty of, conscience will make it known: and if at last conscience doth condemn, thou shalt neber be saved: But on the contrary, though men and devils say, thou art an hypocrite, or the like, yet if thou hast the testimony of thy conscience, God will own thee as just and righteous. One dram of the peace of conscience is worth a thousand worlds. What would the damned in Hell give for a little of this lasting joy, this peace which passeth all understanding, the want of which is hell, yea worse then hell.

Think upon this, O ye great ones of the world,



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wozld, who libe in pleasure: Remember that there is a conscience, and that there is a God, and that thou hast a pzeious immoztal soul, which if thy conscience witness against, shall be thzotwn into Hell. Pou that eat the fat and sweet of the earth, and dzink wine in botwls, and cloath your selbes in silks, remember this, that conscience takes notice of all thy ways, of the pzide of thy heart, of the banity of thy life, and setteth all down in his Black Book. Pou that like the harlot in Prov. 7. cry, Let us take our fill of love and pleasure: consider that all these things must have an end, when all is done, the Bell must toll, and you must all dance after deaths pipe, who are now singing and swing- ing your selbes in woꝝldly pleasures and de- lights. ¶ if God should say to any soul of you, as he did to the rich fool, in Luk. 12. 20. This night shall thy soul be taken from thee: It shall little adbantage you then to weep and cry, ¶ that I were out of these Infernal and external Flames! ¶ that I had hearkened when time was, to the boice of Chꝛist and my owne Con- science.

The Sighs and groans of dying men are often very sad; but the cries and groans of the damned in Hell, can never be imagined or ex- pressed. ¶ consider this, you that sin away Conscience, that quaff and dzink away consci-  
ence,

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ence, accompanying one another in sin ; take heed you be not one day found to weep oer one anothers backs in hell. Certainly whole coachfuls of gallants will be tumbled down into hell: The Lord awaken your sleepe dead consciences before you go hence & be no more seen. What pittie is it that persons that bears the Image of God, and are as it were in outward glory and beauty, Gods aboue others : what pittie is it that such beauty should come to be embraced by ugly loathsome devils in Hell. Thousands there are, that court and sport, pin and paint away their time, whose end is to be burned, and shall at last perish in hell. Fruitless Fig-trees they are, that bear nothing but leaves : Cut them down (saith God) and cast them into the fire. To perish in a prison or on a dunghil is nothing ; to dye for want of food is nothing : Lazarus died so, whilst Dives with his delicious fare dyed on his bed of down, and was cast into hell. You that lye upon beds of Abozie, and have your hangings of needle-works, if you get not Christ and a good conscience, hell shall be your fare, and devils your companions to torment you for ever : and who shall be able to stand in the day of the Lords wrath? And, who can dwell with everlasting burnings?

Companions in sin, shall be companions in Hell ; and those who can sport and play one with

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with another, shall in Hell drag and torment one another, and curse the day that ever they saw one another; and cry out one of another, What miserable torments were we, to lose the heauen of heauens for a little vaine delight, the love and fauour of God, for the love and fauour of wicked companions, in whose presence we more delighted, then in the euerlasting love of God, whose pleasures are pleasures for euermore. What profiteth it now, that we have had our Wine and our Musick, our fill and our full of earthly delights? O tormented creatures that we are, who shall deliver us from this dying death, these miserable torments: Who unto us, we have rewarded evil to our own souls, we are banished for ever from the presence of the Lord, and have utterly lost that inward peace of conscience, the want whereof addeth torments to our torments, and maketh us in our misery more exceeding miserable.

Now the Lord give every one of us this peace this joy: which that we may all have; The Peace of God which passeth all understanding keep our hearts and minds in the love and knowledge of Jesus Christ; And the blood of Christ wash and purge our consciences from dead works, that we may serve the living God. Which that we may all do: The grace of our Lord Jesus Christ be with us all. Amen.

F I N I S.

**T**Here is lately published an excellent and profitable Sermon, called Christs first Sermon, or, The necessity duty and practice of Repentance, opened and applied, Also Christs last Sermon, or; The everlasting estate and condition of all men in the World to come. Likewise the Christians best Garment, or, The putting on of the Lord Jesus Christ. The Christians blessed Choice. Also Heavens Glory and Hells Horror, or the parable between Dives and Lazarus opened and applied, And the School of Grace. Very godly Books, and are but three pence a peece price.

There is likewise nine other small Books, all of them very godly, and comfortable for thy soul, One is enticuled, Englands Faithful Physitian. The second, Dooms-day at hand. The third, The Dreadful Character of a Drunkard. The fourth, The Fathers last blessing to his children. The fifth, The sin of pride arraigned and condemned. The sixth, The Plain-mans- plain Path-way to heaven. The seventh. Peters Sermon of Repentance. The eighth, The Charitable Christian. The ninth, Death Triumphant. All very necessary for these licentious times, & each of them being but two pence price. They are to be sold by *Eli. Andrews*, at the white-Lyon near Py-corner.

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